

PHYSICAL HISTORY OF THE JEWISH RACE.*

THE title of Munk's work is a sufficient indication of its comprehensiveness. Placed as he is, in "*la Bibliothèque Royale*"—the finest library in the world—with all the facilities around him which could be desired, and enjoying a reputation as a linguist of the highest order, much was expected from him; and the manner in which this work has been received by the *savans* of Europe would seem to show that their expectations have been fully realized. The following extract will exhibit the spirit which has guided him in his labours :

“ Simple historien, nous traiterons l'histoire des Hébreux, leurs institutions, leurs religion, et leurs monuments littéraires sous un point de vue purement rationnel. Notre rôle ne sera ni celui de théologien qui ne voit que le dogme, ni celui du sceptique philosophe, pour lequel le doute lui-même est un dogme non moins étroit. Notre but sera de rechercher la vérité historique, l'enchaînement naturel des faits, sans nous préoccuper des conséquences

- * 1. “*Palestine—Description Géographique, Historique, et Archéologique*: Par S. MUNK, employée au Département des Manuscrits de la Bibliothèque Royale. Paris. 1845.”
- 2. “*A History of the Hebrew Monarchy, from the administration of Samuel to the Babylonish captivity*: (Anonymous.) London. 1847.”
- 3. “*Christian Researches in Asia, with Notices of the Translation of the Scripture into the Oriental Languages*. By the Rev. CLAUDIUS BUCHANAN, late Vice-Provost of the College of Fort William, in Bengal. Cambridge. 1811.”

qui peuvent en résulter, soit pour le théologien ou pour le philosophe. Selon nous, l'idée divine, déposée dans la Bible, les sentiments grands et généreux que respirent les paroles des prophètes, sont placés hors des atteintes de la critique, et l'examen des faits ne saurait jamais nuire au vrai sentiment religieux."

The second work of our caption, on the "*Hebrew Monarchy*," is conceived in a similar spirit. While the author "desires his book to carry on its front his most intense conviction that pure and undefiled religion is the noblest, the most blessed, the most valuable of God's countless gifts," he yet marches steadily forward in search of historical truth, with a courage that shrinks not from questions the most embarrassing, and with a calmness, talent and learning quite rare in England, where, "if the Hebrew history has hitherto been nearly a sealed book, it is because all the academical and clerical teachers of it are compelled to sign thirty-nine Articles of Religion before assuming their office."

Our present design and the space allotted to us will permit us, here, to do little more than recommend these two works to those who are really thirsting for knowledge on these absorbing subjects. They will prompt study and satisfy investigation.

The work of Buchanan was remarkable in its day, and deserves to be valued in ours. It is full of important historical facts, which can never lose their value, and which he has done much towards rescuing from oblivion. We shall use them freely—and we make the declaration *in limine*—wherever the necessity shall require in our argument. Let us now pass to our immediate subject, which is kindred with that of these volumes—though not exactly the same—the Physical history of the Jewish Race.

What a mingled crowd of associations cluster around the very name of Judea! And, with what a feeling of solemn and painful interest does the mind travel back, through four thousand years, over the dark pages of Jewish history, to the epoch of Abraham, the patriarch, who formed a covenant with Jehovah! There is an attraction about all antiquity; but, what a different chord is struck within us when the name of Judea is pronounced, along with the names of her contemporaries—Egypt—Persia—India—Greece—and Rome!

The Israelites are emphatically an extraordinary people. It is true that they were never, as a nation, able to achieve

the highest point, even of the civilization of their day ; but this arose from their isolated position, their repeated civil wars with, and their oppression by, foreign powers, which prevented the cultivation of letters at home, and the exchange of ideas with other nations. Yet the history of Judea, as a nation, and the history of her oppressed and scattered people since, throughout the world, attest the fact that, in intellect, they must be ranked among the first of the human family. In every nation, since the destruction of the Temple by Titus, and the dispersion of the Jews—under all forms of government—in the extremest oppression and misery—their Caucasian heads have never lost their size and proportions, and they have never failed to show their full measure of intellect ; a sufficient proof that, a truly great race, when unadulterated, can never sink to the level of an inferior one.

Though, as remarked, the Israelites, as a nation, never achieved the highest point of civilization, yet it is to them that we owe those great impulses that have led to the boasted civilization of the present day. What would *now* be the condition of Europe, had Moses or Christ never appeared on the earth ? The crusades were wars of opinion—of faith—of religion ; wars between Christianity and Mahometanism.* The tide of Mahometanism, which rolled with almost resistless force from Asia westward, well nigh engulfed Europe itself ; and if it had done so, what would be the condition of Europe now ? But there were strong arms and stout hearts to roll the current back, and the line between the two faiths, is the boundary between civilization and barbarism. Christ taught love to all mankind, peace on earth and good will to man—Mahomet carried the sword in one hand and the Koran in the other ; and his followers claim the right to murder and plunder all but the faithful. Time and experience have fully solved the question as to their relative influences on the march of civilization.

The history of the Jews affords many instructive lessons to the philosopher, and we propose now to examine it in relation to a question of deep interest and practical importance, viz.: what light does it shed on the question of the common origin of the human species ? Our space is limited, and we will proceed at once to the point.

* See Guizot's History of Civilization.

It is conceded, all things being equal, that those races of men, or animals, which are least mixed with others, preserve best their original types; and we shall therefore hasten to the examination of the following propositions, which we hold to be true, however much they may be questioned.

1st. That, from the time of the Patriarch, Abraham, to the present, the Jewish race has preserved its blood more pure than any other of antiquity; and that, consequently, its original type *ought to be* the same now as then.

2d. That the original type brought by Abraham from Mesopotamia, four thousand years ago, *has been* substantially handed down to the descendants of the present day.

3d. That, although the Jewish race has been subjected, during this immense extent of time, to every possible variety of moral and physical influences, in the four quarters of the earth, yet, in *no instance* has it lost its own type, or approximated to that of other races.

4th. That, if this race has thus preserved its type unchanged, for four thousand years, and under all known influences which could change a race, it follows, as a corollary, that no physical causes exist which can transform one race into another, as the negro into the white man.

It would seem wonderful, even amongst the many wonders of the nineteenth century, if it should be made to appear that such questions as these, questions which have baffled bygone ages, should have been reserved to be solved at this late period; yet, true it is, that *we now* possess *data* far more complete, for writing the physical history of mankind, than existed in the time of Herodotus, in the fifth century, B.C., or at any subsequent time. Even Moses, whose epoch was 1500 years B. C., and who, we are told in Holy Writ, "was learned in all the wisdom of the Egyptians," is now a comparatively modern *historical* authority. If we are to believe such authorities as Champollion, Rosellini, Lepsius, Bunsen, Birch, Pauthier, &c., (and who will read and doubt them?) the long silent monuments of Egypt are now speaking for the history of generations which preceded Moses some 2000 years. Nineveh and Babylon, too, are just waking from their sleep, and unfolding the wonders so dimly shadowed forth in the Old Testament.

But, as many of the authorities alluded to might be questioned by those who have not kept pace with the researches of modern archœologists, we shall endeavor to place them

summarily before our readers. We commence with the history of the Hebrews, as laid down in the book of Genesis, which will be found amply sufficient for the establishment of our first proposition.

There has been much diversity of opinion amongst theologians as to the strict historical accuracy of the book of Genesis; but, after making all reasonable allowance which can be fairly asked by the most liberal, we think that no unprejudiced mind can deny that the family history there given of Abraham, Isaac and Jacob, the account of the migration of the Israelites to Egypt, and their return, after several generations, to the Land of Promise, together with subsequent events, have too much the semblance of truth not to have, at least, a historical groundwork for all its details.

The history of Abraham, and his race, opens in Genesis, chapter xi., where we are told he is descended, in a direct line, from Shem, the son of Noah. Only ten generations intervene between Shem and Abraham: and, the names and ages of each individual being given, we come very easily at the epoch of Abraham, which, according to the Hebrew text, was 292 years after the Deluge. We may safely infer that Abraham inherited the type of his ancestors through these comparatively few years; and no doubt would remain, if it can be shown that his descendants, at the end of 4,000 years (about 125 generations) have preserved *his* lineaments.

The country of Abraham's birth was Mesopotamia, between the waters of the Tigris and Euphrates, not very far from the site of Nineveh; and, after his marriage with Sarai, his history thus continues:

"And Terah took Abram, his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur, of the Chaldees, to go into the land of Canaan, and they came unto Haran and dwelt there, and the days of Terah were 205 years, and Terah died in Haran."

"Now the Lord said unto Abram, get thee *out of thy country and from thy kindred*, and from thy father's house, unto a land which I will show thee." "And I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing."

Accordingly, Abram and Lot, with their families and their flocks, journeyed on, "and unto the land of Canaan they came."

"And the Lord appeared unto Abram and said, unto thy seed will I give this land."

They were soon driven to Egypt, by a grievous famine, to beg corn of the Pharaoh who then ruled over that country; but, after a short sojourn there, they returned to the Promised Land, and pitched their tents again on the very spot from which they had been taken. "And the Canaanite and the Perizzite dwelled there in the land."

Abram and Lot soon separated; and "Abram removed his tent, and came and dwelt on the plain of Mamre, which is in Hebron, and built there an altar to the Lord." Sarai died at the age of 127 years, and was buried in the family cave, which Abram had purchased in Canaan; and, wishing then to dispose of his son Isaac in marriage, he said to his eldest servant, "And I will make thee swear by the Lord, the God of heaven and the God of earth, *that thou shalt not take a wife unto my son of the daughters of the Canaanites*, amongst whom I dwell; but thou shalt *go into my country, and to my kindred, and take a wife unto my son Isaac.*" And, accordingly, the servant went back into Mesopotamia, unto the city of Nahor, and brought Rebecca, the cousin of Isaac, whom he married.

The next link in the genealogy is Jacob; who, after defrauding his brother Esau of his birthright, retired, from prudential motives, into the land of his forefathers, and there married Leah and Rachel, the two daughters of Laban. Isaac lived to be 180, and Jacob 147 years old; and they were both deposited in the family cave, or mausoleum. So tenacious were they of their customs, that Jacob, as was afterwards his son Joseph, after being embalmed with great ceremony, was carried all the way back from Egypt to repose in the same family burial-place.

Here closes the history of those generations which preceded the departure of the Israelites for Egypt; and the evidence is clear, up to this epoch, as to the extreme particularity with which they preserved the purity of their blood, as well as the custom of "sleeping with their fathers."

* The Canaanites were clearly a Semitic stock, and there is every reason to believe were identical in type with the Hebrews, and probably an earlier migration of the same race; they spoke the same language with Abraham's family, and were probably the same in type, as we see no allusion to any physical distinction; other reasons might be adduced for this opinion.

Let us follow this peculiar people through the next remarkable page of their history. The whole family, amounted to seventy in number, viz: Jacob and his twelve sons, who, with their families, by the invitation of Joseph, migrated to Egypt, and were there settled in the land of Goshen, apart from the Egyptians. Thus secluded, they must have preserved their national type unchanged up to the time of the Exode, when they carried it back with them to the land of Canaan. Under the command of Joshua, the land of Canaan was conquered and divided amongst the twelve Tribes, and, from that time, down to the final destruction of the Temple by Titus, 70, A. D.,—a period of about 1500 years—this country was more or less occupied by them. They were, however, almost incessantly harassed by civil and foreign wars, captivities and calamities of various kinds, and their blood was more or less adulterated with that of Syro-Arabian races around them, the type of which, however, did not differ materially from their own.

We shall not impose on the patience of the reader, by recapitulating the long list of evidences which are found in history, both sacred and profane, to prove the comparative purity of the blood of the Israelites down to their dispersion, 70, A. D. The avoidance of marriages with other races was enjoined by their religion, and the custom has been preserved, in a remarkable degree, through all their wanderings and under all their oppressions, down to the present day.

But, while all must agree that the Jews have, for ages, clung together with a steadiness and perseverance unknown, perhaps, to any other people, and that their lineaments have, in consequence, been preserved with extraordinary fidelity; it must, on the other hand, be admitted that the race have not entirely escaped adulteration; and it is for this reason that we not unfrequently see amongst those professing the Jewish religion, faces which do not bear the stamp of the pure Abrahamic stock. We have only to turn to the sacred records of the Old Testament, to find proofs, on almost every page, that the ancient Hebrews, like the modern, were but human beings, and subject to all the infirmities of our nature. Even those venerable heads of the Hebrew monarchy, whose names stand out as the land-marks of sacred history, were not untarnished by the moral darkness which covered the early inhabitants of the earth. It was not till the Messiah came that

this cloud could be dispelled, and that man could behold the fair light of heaven in all its brightness and purity.

The history of the connubial life of the patriarchs, Abram and Jacob, presents a picture of morals quite revolting to the standards of our day. After the promulgation of the Mosaic laws, the Israelites were expressly forbidden to intermarry with others; and yet the injunction was often disregarded. Abraham and Joseph had both taken wives from among the Egyptians; and Moses married an Arab—(a Cushite.)—David, the man after God's own heart, long after the promulgation of the *law*, not only had his concubines, but so far forgot himself as to commit adultery with Bathsheba, the wife of Uriah, the Hittite; and, after murdering the husband, married her, and she became the mother of the celebrated Solomon. Next, on the throne, came Solomon himself, whose career opened with murders and other crimes. He also married an Egyptian (a princess,) and had, besides, seven hundred other wives, and three hundred concubines. Even the noble hearted Judah, the “*Lion's Whelp*,” the last column of the twelve which stood erect in the sight of Jehovah, and whose especial mission it was to regenerate and raise up the fallen race in purity and power, even he, not only married an impure Canaanite, but was tempted to crime by his own daughter-in-law, disguised as a harlot, on the road side; and, so far from repenting the sin, he had two children by her.

We might thus go on and multiply examples, of similar import, from Jewish annals, but that we find it a much more pleasing task to draw the veil of oblivion over the depravity of those primitive days, and dwell upon the noble moral precepts bequeathed us by the kings and prophets of Judea. These, however, are historical facts, having important bearings on the subject before us, and must not, therefore, be passed over in silence. They show clearly that the ancient Israelites were restrained by no moral force which could keep their genealogies pure; but, in comparison with every other people, there is enough to justify us in believing that they are to be fully relied on, for a long series of generations, at every period in their history.

Making ample allowances for the adulterations of the race to which we have referred, and which were mostly from Syro-Arabian races, which resembled them closely

in type, we think our first proposition is pretty fairly made out, on the principle that "*like begets like.*" Those of the Jews of the present day who have preserved what is regarded as the national type, have preserved their *blood* pure; while those who have not, must be traced up to foreign alliances. We shall, therefore, pass to the consideration of our second proposition.

What, then, let us inquire, *was* the physical type of the original Hebrew stock? It would really seem a hopeless task to determine, at this late day, a question, such as this, which requires us to call up from the tombs, as witnesses, those who have been sleeping in death some three thousand or four thousand years; and, yet, the evidence which such witnesses afford is indispensable, and, to our mind, appears equally clear and conclusive. We have seen, in the magnificent collection of Dr. Morton, in Philadelphia, the mummied head of an Israelite, taken from the early catacombs of Memphis, in which the national type is so perfectly preserved that you would take it, without hesitation, as a characteristic specimen of the Jews of the present day. This head is the more striking, as it is one of more than one hundred from the same source, sent out from Egypt by Mr. Gliddon, and stands in strong contrast with the heads of Egyptians, negroes, and others, from the catacombs, of pure and mixed races. Who ever saw a well-marked Jewish head where there was not Jewish blood? Other specimens of the same character, are to be found in European museums, from the catacombs of Egypt. There is no want, indeed, of specimens.

Let us next look to the monuments of Egypt. Here, dating back from two thousand to three thousand years before Christ, we have innumerable painted and sculptured representations of different races of men. Amongst others, it is generally conceded that we have portraits of Israelites, antedating the epoch of Moses. For these facts, we have the authority of Rosellini, Hengstenberg, Osburn, Kitto, besides many others of no less note; and we are pleased to add to this list of authorities, the name of the distinguished Dr. Hawks, of New-York, as decidedly expressed in his late interesting work on the "Monuments of Egypt."

All the written descriptions, of early times, which relate to the Jewish race, concur in establishing the perma-

nence of their type. We are informed, by modern travellers, that the same features are common in Mesopotamia, their original seat, and also scattered through Persia, Afghanistan, &c.; the direction in which, we are taught by history, the ten tribes were dispersed, after the Assyrian captivity, in the eighth century before Christ. In short, the Jewish features are met in almost every country under the sun; and it is worthy of especial remark that Jewish features are found in no region where history cannot trace them, and rarely where they do not acknowledge their origin. Nor will the fact be questioned, I presume, that the well-marked Jewish features are never seen out of that race; although it has (as we shall show) been contended that Jews, in certain climates, have not only lost their own type, but been transformed into other races.

The number of Jews now existing in the world, of those who are regarded as descendants, in a direct line, from, and maintaining the same laws with, their forefathers, who, above three thousand years ago, retreated from Egypt under the guidance of their inspired lawgiver, Moses, is estimated by Weimer, Woolff, Milman,* and others, variously, at from three millions to five millions. In all climates and countries, they are recognized as the same race.

Weimer, whose estimates are lowest, gives the following:

AFRICA.—They are scattered along the whole coast, from Morocco to Egypt, besides being found in many other parts. Morocco and Fez, 300,000; Tunis, 130,000; Algiers, 30,000; Gabes or Habesh, 20,000; Tripoli, 12,000; &c. Total, 504,000.

ASIA.—In Mesopotamia and Assyria. The ancient seats of the Babylonian Jews are still occupied by 5,270 families, exclusive of those of Bagdad and Bassora. Asiatic Turkey, 330,000; Arabias, 200,000; Hindostan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; &c. Total, 738,000.

EUROPE.—Russia and Poland, 608,000; European Turkey, 321,000; Germany, 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000; Great Britain, 12,000; &c. Total in Europe, 1,918,053.

* See Milman's *History of the Jews*.

In AMERICA, Mr. Milman estimates them at 6,000 only ; but this was certainly very far below the mark, even when his book was published, and they have been increasing, with immense rapidity, since. We should think that an estimate of 100,000, for North and South America, would not be an exaggeration.

This rapid and imperfect sketch will be sufficient to show how the race has been scattered throughout the regions of the earth, and many of them, previous to the Christian era, in climates the most opposite ; and, yet, in obedience to a law of animal life, they have preserved, unchanged, the same features which the Almighty stamped on the first pairs which he created. It may be well to state that it is a vulgar notion that the features of the Jews are attributable to a subsequent miracle, and that God has put a mark upon them, by which they may be always known, and for the mere purpose of distinguishing them from other races. If we are correct in carrying their type back to times preceding the Exode, this notion must fall to the ground. He has, no doubt, well individualized all of his races, from the beginning.

It is admitted, by ethnographers of all sides, that mankind are materially influenced by climate. The Jews, for example, may become more fair at the north, and more dark in the tropics, than in their native land ; but, yet, the limit of change stops far short of other types. The complexion may be bleached, or tanned, in *exposed parts* of the body, but the Jewish *features* stand through all climates, and are superior to such influences.

But, it is stoutly contended, even at the present day, that Jews have, in various parts of the world, been *transformed into other types*. Several striking examples (so supposed) have been heralded forth to sustain the doctrine of the Unity of the Species. We have examined, with care, all these supposed examples, and have no hesitation in asserting that *not one* of them has any evidence to sustain it, while the proof is almost conclusive on the other side.

The most prominent example, thus instanced, is that of the *black Jews* in Malabar ; and this has been confidently cited by all the advocates of the doctrine of Unity, down to the Edinburgh Review, of 1849. Mr. Prichard, in his great work on this subject, has dodged this point, in a manner that we are really at a loss to un-

derstand. In the second edition (1826) of his "Physical History of Mankind," he states the facts with sufficient fairness; while, in the last, he suppresses them entirely, and passes them over without giving one word of evidence in support of *his* assertions—merely saying that there is "no evidence" to show that the *black Jews* are *not Jews*. We shall here introduce testimony to prove our position, which certainly cannot fairly be questioned, though well known to our author, and eluded by him with most ominous silence.

Under the protection and patronage of the British government, the Rev. Claudio Buchanan, D.D., late Vice Provost of the College of Fort William, in Bengal, well known for his learning, fidelity, and piety, visited and spent some time amongst the *white and black Jews* of Malabar, near Cochin, in 1806-7-8; and the testimony given in his "Asiatic Researches" is so remarkable, and the subject so important, that we will venture upon a long extract, even at the risk of fatiguing the reader. The "Jerusalem, or white Jews," he tells us, live in *Jews' Town*, about a mile from Cochin, and the "*ancient, or black Jews*," with small exceptions, inhabit towns in the interior of the province.

"On my inquiry (continues Dr. Buchanan) into the antiquity of the white Jews, they first delivered me a narrative, in the Hebrew language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass plate, containing their charter and freedom of residence, given by a king of Malabar. The following is the narrative of the events relating to their first arrival:

"After the second Temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the conqueror's wrath, departed from Jerusalem—a numerous body of men, women, priests and Levites—and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favour in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal jurisdiction in the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world 4250 (A. D. 490;) and this plate of brass we still have in possession. Our forefathers continued at *Cranganor* for about one thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews

followed us from Judea ; and among them came that man of great wisdom, Rabbi Samuel, a Levite, of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the *silver trumpets** made use of at the time of the *Jubilee*, which were saved when the second Temple was destroyed ; and we have heard, from our fathers, that there were engraven upon those trumpets the letters of the Ineffable Name. There joined us, also, from Spain and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But, at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces and strongholds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres, we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes, from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoha, and other places, besides those who formerly inhabited this country.'

"The native annals of Malabar confirm the foregoing account, in the principal circumstances, as do the Mahomedan histories of the later ages ; for the Mahomedans have been settled here, in great numbers, since the eighth century.

"The desolation of Cranganor the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favour and confidence, agreeably to the tenor of the general prophecy concerning the Jews—for no country was to reject them ; and, after they had obtained some wealth, and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of the sufferings of the Jews at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus.

"I now requested they would show me their brass plate. Having been given by a native king, it is written, of course, in the *Malabaric* language and character, and is now so old that it cannot be well understood. The Jews preserve a Hebrew translation of it, which they presented to me ; but the Hebrew itself is very difficult, and they do not agree among themselves as to the meaning of some words. I have employed, by their permission, an engraver, at Cochin, to execute a fac simile of the original plate on copper.† This ancient document begins in the following manner, according to the Hebrew translation :

" 'In the peace of God, the King, which hath made the earth according to his pleasure—To this God, I, AIRVI BRAHMIN, have

* It is well known that in *every* considerable town in Judea there were *Jubilee Trumpets*.

† "Now deposited in the public Library at the University of Cambridge.

lifted up my hand and have granted, by this deed, which many hundred thousand years shall run—I, dwelling in Cranganor, have granted, in the thirty-sixth year of my reign, in the strength of power I have granted, in the strength of power I have given in inheritance, to JOSEPH RABBAN—'

(“Here follow several privileges, &c.)

“What proves the importance of the Jews, at the period when this grant was made, is, that it is signed by seven kings as witnesses. (The names are here given.)

“There is no date to the document, further than what may be collected from the reign of the prince, and the names of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country before they could have obtained such a grant. The tradition, before-mentioned, assigns for the date of the transaction the year of the creation 4250, which is, in Jewish computation, A. D. 490. It is well known that the famous Malabaric king, CORAM PERUMAL, made grants to the Jews, Christians, and Mahomedans, during his reign; but that prince flourished in the eighth or ninth century.”

Speaking of the *black Jews*, Dr. Buchanan thus continues :

“Their Hindoo complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock, in Judea, many ages before the Jews in the west, and that there have been intermarriages with families *not Israelitish*. I had heard that those tribes, which had passed the Indus, had assimilated so much to the customs and habits of the countries in which they live, that they sometimes may be seen by a traveller without being recognised as Jews. In the interior towns of Malabar, I was not always able to distinguish the Jew from the Hindoo. I hence perceived how easy it may be to mistake the tribes of Jewish descent among the Afghans and other nations, in the northern parts of Hindostan. The white Jews look upon the black Jews as an *inferior race*, and as not of *pure* caste, which plainly demonstrates that they do not spring from a common stock in India.”*

The evidence of Dr. Buchanan can scarcely leave room for a doubt that the white Jews had been living at least

* In the 27th (March) number, 1850, of the *Asmonean*, a Jewish paper, published in New-York, may be found a full and interesting article on the Jews of Malabar, which coincides fully with Buchanan and Woolff. This article first appeared in the “Archives Israelites,” Paris—was copied into the *London Jewish Chronicle*, and is from the pen of a Rabbi of Cochin. We thus have the evidence of all those parties as to the light in which the black Jews stand amongst the Israelites every where.

fifteen hundred years in Malabar, and were still *white Jews*, without even an approximation, in type, to the Hindoos; and that the *black Jews* were an "inferior race"—"not of *pure caste*"—or, in other words, adulterated by dark *Hindoos*—Jews in doctrine, but not in stock.

But we have another authority, of no less note, to the same effect, namely, that of Woolff, a converted Jew, who travelled in this country, and whose authority is quoted in all places where modern Jews are spoken of. He assures us, in his "Missionary Researches," page 308, that the black Jews are converted Hindoos, and at most a mixture only of the two races. Similar opinions have been expressed by every competent authority we have seen or can find quoted; and even Mr. Prichard, in his ponderous work, while he passes over all these facts with the simple remark that there is "no evidence" in favour of Buchanan's opinion, ventures to give not a single authority to rebut him, and offers not a single reason for doubting his testimony. And we say it with regret, that this is but one of Mr. Prichard's many unfair modes of sustaining the doctrine of the unity of mankind. We may add, also, that the opinions of Buchanan and Woolff are those of all the Jews of our day, as far as we have been able to ascertain them. Mr. Isaac Leeser, the learned and estimable editor of the "*Occident*," in Philadelphia, in answer to our inquiries, thus writes:

"You may freely assert, that, in all essentials, the Jews are the same they are represented on the Egyptian monuments; and a comparison of 3500 years ought to be sufficient to prove that the intermediate links have not degenerated." "The Black Jews of Malabar are not a Jewish race, according to the accounts which have appeared from time to time in the papers. They are most likely *converts* to Judaism, who, never having intermarried with the white Jews, have retained their original Hind-o complexion, and, I believe, language." "There has doubtless been some intermixture of the two races there, as has often occurred in other parts of the world, particularly in certain Mahomedan countries, where the Jews have been cruelly oppressed. Dr. Buchanan justly remarks, 'that small portions of the Jewish nation melt away, from time to time, and become absorbed in the mass of the heathen world.'"

Though this letter of Mr. Leeser was written in haste, and not intended for publication, his well known respectability and talent give so much weight to any thing he

would say about his race, that we cannot forego the temptation to give yet another and longer extract from it. He says:

"In respect, however, to the true Jewish complexion, it is *fair*; which is proved by the variety of the people I have seen, from Persia, Russia, Palestine, and Africa, not to mention those of Europe and America, the latter of whom are identical with the Europeans, like all other white inhabitants of this continent. All Jews that ever I have beheld are *identical in features*; though the colour of their skins and eyes differ materially, inasmuch as the Southern are nearly all black-eyed, and somewhat sallow, whilst the Northern are blue-eyed, in a great measure, and of a fair and clear complexion. In this they assimilate to all Caucasians, when transported for a number of generations into various climates.* Though I am free to admit that the dark and hazel eye and tawny skin are oftener met with among the Germanic Jews than the German natives proper. There are also red-haired and white-haired Jews, as well as other people, and perhaps of as great a proportion. I speak now of the Jew, north—I am myself a native of Germany, and among my own family I know of none without blue eyes, brown hair, (though mine is black,) and very fair skin—still I recollect, when a boy, seeing many who had not these characteristics, and had, on the contrary, eyes, hair and skin of a more southern complexion. In America you will see all varieties of complexion, from the very fair Canadian down to the almost yellow of the West Indian—the latter, however, is solely the effect of exposure to a *deleterious* climate, for several generations, which changes, I should judge, the texture of the hair and skin, and thus leaves its mark on the constitution—otherwise the Caucasian type is strongly developed; but this is the case more emphatically among those sprung from a German than a Portuguese stock. The latter was an original inhabitant of the Iberian Peninsula, and whether it was preserved pure or became mixed with Moorish blood in the process of centuries, or whether the Germans contracted an intimacy with Teutonic nations and thus acquired a part of their national characteristics, it is impossible to be told now. But one thing is certain, that, both in Spain and Germany, conversions to Judaism during the early ages, say from the 8th to the 13th centuries, were by no means rare, or else the governments would not have so energetically prohibited Jews from making proselytes of their servants and others. I know not, indeed, whether there is any greater physical discrepancy between northern and southern Jews than be-

* Mr. Leeser is here mistaken. A sun-burned cheek is never handed down to the child. This fact is admitted even by Pritchard. The white Jews are white at the end of 1500 years; though their faces are tanned, their children are born fair, and would remain so in a temperate clime.

tween English families who continue in England, or emigrate to Alabama; I rather judge there is not."

Mr. Leeser professes not to have paid any special attention to the physical history of the Jews; but still his remarks corroborate very strongly two important points: 1st. That the Jews only undergo those limited changes from climate which are admitted by all ethnographers, and 2d. That they do occasionally mingle in blood, to considerable extent, with other races, which accounts for much of the diversity of type amongst them.

We think we have shown satisfactorily that the "black Jews" of India are *not* Jews by race. Other examples of transformation have been given, but they are even less worthy of credit than the preceding, which we have examined. The Jews of Abyssinia, or *Felashas*, as they are called, may be noticed. They do not present the Jewish physiognomy to any extent, and are, doubtless, composed of mixed bloods and converts; and so of their descendants. We have before us a pamphlet of Charles F. Beke, Esq., P.I.D., F.S.A., F.R.G.S., London, entitled "Remarks on the Mats' Hafa Tomar, or Book of the Letter," an Ethiopic manuscript, from which we take the following extract, referring to this people. This essay was read 8th Feb., 1848, before the Syro-Egyptian Society of London, and Mr. Beke's standing as an orientalist is too well known to require comment. His information was obtained from the Felashas themselves.

"There is, however, no reason for imagining that these Israelites of Abyssinia, who are known in that country by the name of *Felashas*, are, as a people, the lineal descendants of any of the tribes of Israel. Their peculiar language, which they still retain, differs entirely from the Syro-Arabian class to which the Ethiopic and Amharic, as well as the Hebrew and Arabic belong, and is cognate with, and closely allied to, the existing dialects spoken by the A'gaus of Lasta and the A'gaumider; a circumstance affording a strong argument in support of the opinion that all these people are descended from an aboriginal race, which has been forced to give way before the advances of a younger people from the opposite shores of the Red Sea—first in Tigre, and, subsequently, in the countries adjacent to Bab-el Mandeb.

"It is not till about the tenth century of the Christian era that we possess any history of the Israelites of Abyssinia as a separate people; and even then, the particulars respecting them which are to

be gathered from the annals of the country, as given by Bruce, must, in the earlier portions, at least, be received with great caution."

Bruce, in the second volume of his travels, gives an interesting account of this people. He regards them really as Jews; but expresses strong doubts, and says, the question must be determined by future *philological researches*. These researches have been made since his day, and the opinion of Mr. Beke is given above. Even Prichard does not credit Bruce's account.

The history of the ten tribes affords also a conclusive evidence of the influence of intermixtures with the other races. In the 8th century B.C., they were conquered and carried captive by Tiglathpilesser and Shalmanesser into the north-eastern parts of the Assyrian empire, and their places supplied by foreign colonists from that country. These, with the remaining Israelites, formed the Samaritans of after times; and the ten tribes have been scattered across Asia, and most of them lost by amalgamation. On this subject, see the History of the Hebrew Monarchy.

"The Afghans, as before remarked, bear strong marks of the Jewish type, and are doubtless descended from the ten tribes." "The Afghans have no resemblance to the Tartars who surround them, in person, habits or language. Sir William Jones, (and this opinion is now prevalent) is inclined to believe that their descent may be traced to the Israelites, and adds, that the best informed Persian historians have adopted the same opinion. The Afghans have traditions among themselves which render it very probable that this is the just account of their origin. Many of their families are distinguished by names of Jewish tribes, though, since their conversion to the *Islam*, they conceal their descent with the most scrupulous care; and the whole is confirmed by the circumstance that the *Pushto* has so near an affinity with the Chaldaic that it may justly be regarded as a dialect of that tongue. They are now confounded with the Arabs." (*Ency. Britan.*)

Most other points have been so fully discussed by others that it did not form a part of our original plan to travel out of the physical history of the Jews, in illustrating that of mankind; but the *gypsies* offer such curious analogies with the Israelites that we will indulge a few passing remarks on that race.

"Both have had an exodus; both are exiles and dispersed amongst the gentiles, by whom they are hated and despised, and whom they

hate and despise, under the names of Busnees and Goyim; both, though speaking the language of the gentiles, possess a peculiar tongue, which the latter do not understand, and both possess a *peculiar cast of countenance*, by which they may be, without difficulty, *distinguished from all other nations*; but with these points the similarity terminates. The Israelites have a peculiar religion, to which they are fanatically attached; the Romas (gypsies) have none. The Israelites have an authentic history; the gypsies have no history—they do not even know the name of their original country.”*

The history of this singular race is involved in much obscurity and mystery; though, from their physical type, language, &c., it is conceded that they came from some part of India; but, at what time, and why, cannot now be determined. It has been said that they fled from the exterminating sword of the great Tartar conqueror, Timur Beg, (Tamerlane,) who ravaged India in 1408-9, A.D.; but there will be found very good reason, in Borrow's work, for believing that they might have migrated at a much earlier period north, amongst the Sclavonians, before they entered Germany and other countries, where we first trace them. We, however, know with certainty, that, in the beginning of the fifteenth century (about the time of Timur's conquest) they appeared in Germany, and were soon scattered over Europe, as far as Spain. They appeared in France on 17th August, 1427, A.D. Their number now, in all, has been estimated at about 700,000, and they are scattered over most countries of the habitable globe—Europe, Asia, Africa, South America, and some few in North America. “Their tents are pitched on the heaths of Brazil and the ridges of the Himalaya hills, and their language is heard in Moscow and Madrid, in London and Stamboul.” “Their power of resisting cold is truly wonderful, as it is not uncommon to find them encamped in the midst of the snow, in slight canvas tents, where the temperature is 25° to 30 degrees below the freezing point, according to Reaumur;” while, on the other hand, they are found in Spain, Africa and India.†

What insuperable difficulties does the history of this race offer to the advocates of the unity of the human

* Borrow.

† Our quotations are from Borrow, (“Gypsies of Spain,”) whom we quote in preference, as he has devoted twenty years to studying the history of the gypsies, and visited them in various parts of the world. He spoke their language also, which gave him great advantage over other writers.

race? Here we see the gypsies living certainly 450 years (if not longer) in open tents, exposed in every possible way to the extremes of climate, want and human misery; in a word, subjected fully to all the causes which are said to act on man, inducing physical changes; and yet retaining, like the Hebrews, their peculiar type, habits, customs, and even more, their *peculiar language*. Unlike the Hebrews, they have never taken any part in the advancement of civilization, but have everywhere kept themselves isolated. Like the Hindoos, the gypsies have *much smaller heads* than the Hebrews and other Caucasian races who have played a part in this great work, and their life is a simple response to the organization which the Almighty has given them. The efforts of missionaries and statesmen to civilize and christianize them have been utterly futile. If 450 years, which would give some fifteen or twenty generations in wandering tribes of this kind, has not transformed these Indians into Europeans, or Africans, what ground is there for expecting radical changes in the future? It is a well known law, that those changes which do take place in animals, from climate, are brought about in very few generations.

"Wherever," says Borrow, "they are found, their manners and customs are virtually the same, though somewhat modified by circumstances: and the language they speak amongst themselves is in all countries the same, but has been subjected to more or less modification; and their countenances exhibit a decided family resemblance, but are darker or fairer, according to the temperature of the climate, but *invariably* darker, at least in Europe, than the natives of the countries in which they dwell—for example, England and Russia, Germany and Spain."

Again, speaking of the Gypsies of Spain, he says,

"Their complexion is by no means uniform, save that it is invariably darker than the general olive hue of the Spaniards. Not unfrequently, countenances as dark as mulattoes present themselves, and, in some instances, almost of negro blackness."

It should be remembered that the present population of Hindostan presents the remarkable phenomenon of all tints from white to black. The gypsy eye is spoken of as one of those peculiar features which can never be described, mistaken, or forgotten. Though, by their mode of life, exposed in a manner which makes other races hideously ugly, Mr. Borrow tells us this race is by nature perhaps the most beautiful in the world, and amongst the children

of the Russian gypsies are to be found countenances, to do justice to which would require the pencil of a Murillo. Their great exposure and hardships, however, destroy their beauty early, and they become often extremely ugly in old age.

The Magyars, who have played so prominent a part in the late struggle of Hungary, belonging to the *Tartar* subdivision of the great Caucasian family, detached themselves about the year 880 A.D., (1000 years ago,) from their Asiatic connexions, and, advancing into Europe, under a chief named Arpad, conquered and formed the present kingdom of Hungary. In 1842, according to Schaffarick, the population of Hungary stood as follows : Total, 11,692,000 ; Sclavonians, 6,342,000 ; Magyars, 3,500,000 ; Germans and Wallachians, 1,820,000. Here we see the remarkable fact, that a comparatively handful of Tartars, who have always been classed with the Caucasian race, (and differing less than the Hindoos from the white races,) surrounded by and intermingled with millions of other families, still retain strongly their original type, and that, too, in one of the finest portions of Europe, where the very fairest complexions are to be seen.

We have thus hurriedly gone over the physical history of the Jewish race, with as much detail as our limits would permit ; and, though the argument is very far from being exhausted, we think enough has been said to satisfy any unprejudiced mind, that this race has preserved its peculiar type from the time of Abraham to the present day, or more than one hundred generations ; and has therefore transmitted directly to us the features of Noah's family, which only preceded that of Abraham, according to the Mosaic account, by ten generations.

Our fourth proposition seems to follow naturally, as a corollary from the foregoing facts. If the Jewish race has preserved the type of its forefathers for four thousand years, in all the climates, and under all the forms of government of the earth,—through extremes of prosperity and adversity,—if, too, we add to all this, the recently developed facts, (which cannot be denied) that the Mongols, the Negroes, the Hindoos, the Egyptians, and others, existed, two thousand years before the christian era, *as distinct as now* ; where, we may ask, is to be found the semblance of an argument to sustain the assumption of a common origin for mankind ?

From the earliest dawn of history, these various races

have differed no less in their moral and intellectual characters and adaptations than in their physical characters, and what reason is there to believe that any effort of man, however, well directed, can reverse the laws of God, and raise an inferior up to the standard of a superior race?

We would remark that arbitrary terms, without adequate reasons, have been coined to designate certain groups of races, as Caucasian, Negro, &c., and it has been assumed that each of these groups has a common origin, laying aside the question of unity for all. We are not prepared to admit these assertions, as *many* types are included under the terms, Caucasian, Negro, &c. We have no chronology which will allow us to press all the so called Caucasian, or so called Negro races into common origins; nor will the natural history of the different races justify such conclusions. But, even admitting these forced divisions, Dr. Morton, of Philadelphia, in his recent published catalogue, establishes the fact, beyond cavil, after the careful measurement of nearly nine hundred skulls, that the Negro race, compared with the Caucasian, has about nine cubic inches less of brain! This relative difference, we may add, we are shown by the pictures on monuments of Egypt, and the mummied heads in the catacombs, to have existed, precisely as now, at least four thousand years ago. Is there a single well authenticated fact in history, to prove that the "Ethiopian (except from disease) can change his skin," or that one cubic inch can be added to the size of the brain? We have looked with impartiality through the histories of ancient nations—have pored over volumes of mental philosophy—have read histories of civilization,—and yet can find nothing to prove the oft repeated assertion that the brain can be enlarged by cultivation from one generation to another. The heads of each race are the same in all ages and all places.

It has been asserted that history can point to no barbarous race which has been civilized, till an impulse came from *without*. The Hebrews borrowed from Egypt, as did the Phenicians and Greeks; Rome from Greece; Gaul and Germany from Rome, &c. This may be all true; but when, and where, did the true white race ever fail to respond to the call? As soon as the elements of civilization are brought within their reach, and a good government protects them, the march of civilization is

begun, and a century or two works wonders. What could Peter the Great have done amongst Negroes, or American Indians?

Look at the masses in Western Europe, two hundred years ago, when the distribution of races was much the same as now ; * follow them on, from the time of Julius Cæsar to the extinction of the Feudal System, and see how master minds sprang up whenever their fetters were stricken off, and knowledge placed within their reach. They only followed the instincts of their organizations, when they seized the proffered boon. On the other hand, while the Caucasian races were seizing with avidity the civilization of Egypt from the North and East, behold the dark skinned Africans, though in constant intercourse on the South, stationary for thousands of years. Not a monument of their own to tell their story, and always depicted on those of Egypt as slaves and barbarians. See, too, the millions of Indians in America, dwindling away in contact with civilization for three centuries, as if there was poison in the very atmosphere of the superior, to the unperforming, or mere pioneer people, whom they superseded.

Very important modifications of races, both as to moral and physical characters, are produced by crossing them ; and yet this important fact has been strangely neglected by writers and talkers on these subjects. The negro races always have been, and probably always will be, incapable of progressing alone in the march of civilization. Look at Africa—look at the West Indies, and especially Hayti, where, just in proportion as white blood has been expelled, has degradation advanced. Witness the Empire of Soulouque, which is fast sinking into natural African barbarism !

We look with painful anxiety to Liberia, as the last hope of the Negro as an independent race, and most devoutly wish for the entire success of this dubious experiment. But the destinies of individuals and of races are in the hands of the Almighty, and unless the organization of the negro can be changed, it requires no prophetic eye to foresee that the experiment must fail. Keep away that fostering influence of the whites, by which it is sustained

* See North British Review for a very able article on the "Slavonians and Eastern Europe." No. xxii, August, 1849.

on all sides, and the incorporated white blood *within* the colony, and the Republic of Liberia, like Hayti, would soon be a thing of the past. It is a vain struggle against fixed laws of nature.

Flattering accounts are constantly coming to us of the marvellous progress of civilization in Liberia. Meetings of the Colonization Society are held in Washington City, from time to time, where enchanting pictures of her past, present and future are drawn; and these representations come from gentlemen whose honesty and philanthropy we shall not question; but we have reason to believe that these pictures are drawn by enthusiasts, who deceive themselves in degree with their desires, and who will not long succeed in deceiving any body else.

Seeing such flattering notices of the leading men in Liberia, by their friends, we wrote to a scientific correspondent at the North, and also to the Hon. A. P. Butler, of South-Carolina, requesting them to ascertain, if practicable, *what blood predominated* in Liberia, and, particularly, what was the pedigree of President Roberts, who has been figuring so much of late in European courts.

From our Northern friend, a gentleman well known in the scientific world, we received the following reply:

" You asked me if I knew any thing of President Roberts, of Liberia? Two gentlemen were at my house on Sunday evening last, who have often seen him; and they inform me that he is three-fourths *white blood*, with a rough, florid complexion, red hair, and a most disagreeable physiognomy. He was a black-smith in Virginia, and is a shrewd, active man, who appears to have turned his position in Liberia to his personal advantage."

We will take the liberty of introducing two notes from Mr. R. R. Gurley, who has been much in the African colonies, and takes great interest in them. We feel much pleasure in stating that we have every reason to believe that Mr. Gurley is an amiable and intelligent gentleman, and actuated by the most philanthropic views:

WASHINGTON, 13th Feb., 1850.

My Dear Sir :—President Roberts is a *mulatto*, but a very intelligent self-educated gentleman, originally from Petersburg, Va., and I believe born free.

The Vice President, Mr. Brander, is of the unmixed African race; a very sensible man.

The first Secretary of State (who has since resigned) is

also an unmixed black man, who has been in Liberia, since his childhood, and derived all his education from the schools of the Colony and from his own studies. He is a man of great worth and good sense.

Gen. Lewis, the Secretary of the Treasury, is a mulatto, altogether educated in Liberia, and a very enterprising man.

Judge Stephen Benson, who may probably be hereafter chosen President, is unmixed and very black, but a man of very high character. He went to Africa in childhood, and is one of the best specimens of what freedom and favoring circumstances will do for the negro race.

The Chief Justice of Liberia is a mulatto, from the State of Georgia; a gentleman of a high order of natural talent, very considerably improved by education. His name is Benedict.

I have the honor to be,

Sir, with great respect,

Your friend, &c.

R. R. GURLEY.

Hon. Judge BUTLER.

We will add another note, enclosed us by Judge Butler, from the Hon. W. K. Sebastian, relating to the Indians of the Western frontier. Much has been said about the civilization of the Creeks, Choctaws, and Cherokees, and, after numerous and well directed inquiries, I find that all the evidence confirms the observations of Judge Sebastian.

"I have lived in Arkansas since 1835, and have had frequent opportunity for observation upon the subject of Indian civilization. The local government amongst the Indians is almost universally entrusted to the half-breeds, or those having the blood of the white man preponderating in still greater proportion. These half-breeds generally occupy the places of trust and influence amongst them, and are at the head of the schools and institutions of learning. So far as I have observed, the educated persons and missionaries among them have been found among the half-bloods.

Yours, &c., &c.,

"W. K. SEBASTIAN.

Hon. A. P. BUTLER."

We do not doubt that *individuals* of inferior races, as Indians and negroes, are capable of receiving education and attaining to what might be termed a respectable mediocrity, when compared with the whites; but this

gives no proof that their *masses* can ever achieve civilization, or sustain well-organized governments. When we look at the history of these races, and reflect on the difficulty with which the highest races are kept from anarchy, the prospect for their future advance is not very encouraging. It will be the mind and labour of the white that will make, or save them from, their destinies.

We have not only already consumed more space than intended, but have somewhat wandered from our original plan—so full of ramifications is this interesting subject of *Man*. We shall, therefore, close with a few words which we think due to ourselves, and due to the cause of science, which is the cause of immutable truth. We have been charged, not only with ignorance and infidelity, but with garbling facts to find an apology for negro slavery at the South. We disclaim this charge, from the bottom of our hearts, and do not hesitate to declare, (even at the risk of shocking Southern feelings) as our conviction, that every race, capable of self-government, has a right to liberty, and that no one has the right to withhold it. Nay, more: Though living at the South, and a slave-owner, we shall not hesitate to avow ourself an *emancipationist* whenever it can be clearly shown that the present condition of our slaves can be changed for the better. But, with the natural history of the races before us, and with the plain teachings of the history of the negro races, from remote antiquity to the present time, we shall follow the dictates of experience and sound philanthropy, which alike forbid all reckless experiments, whether of politicians or enthusiasts, in defiance of the obvious laws of man and nature.

J. C. N.

Mobile, Ala.